M2554

Group IV/Lunch

Westtown/Barn

Saturday, Sunday March 22-23, 1975

MUSIC

MR. NYLAND: Would you like to ask questions?

Ron Newman: Yes, Mr. Nyland.

MR. NYLAND: Yah.

Ron: I'm reading in ALL AND EVERYTHING for the past couple of weeks about the system of St. Venoma and the system of Archangel Hariton - Hariton? It seems to me to be a description of two different ways of Working. The question is, what is the difference between the two ways of Working - if that's what it is - and how does the system of Archangel Hariton, the cylinder barrel with the special lining, materials in a particular order - anthracite, copper and ivory separated by amber - how does that relate as a symbol to the simplicity of Work?

MR. NYLAND: We could talk about that for a long time. Why are you interested?

Ron: Well, it seems to be important to make it clear in order to be able to use it as a symbol which would then be an inspiration for me.

MR. NYLAND: I would say the other way around. You know what to do. As you are doing it, you'll become clear about what is needed, and then you will understand the description of the Archangel Hariton. You will also have a certain idea why, for instance, there is amber. In a very general way, St. Venoma has to do with religious systems which are a little cumbersome and descriptive, and have a doctrine and a very definite dogma. Hariton is simpler because it emphasizes the condition of a person. And that gradually a person, in Working on himself, be-

comes more acquainted with what he really is. And then the symbolism of the cylinder is that what is body of a man. The question of...

Ron: (It's) the body, you say?

MR. NYLAND: Huh?

Ron: The cylinder is the body or the inner part?

MR. NYLAND: The cylinder is the body - the trunk of a man. The question of amber is the gradual separation of the mind from the feeling, or rather consciousness and conscience.

I think I will let it go at that. You have to consider for yourself further what you think a symbol may mean. You can also spend quite a bit of time on it, trying to understand it. There is a certain limitation to an understanding for each person at a certain time when he happens to think about such questions. The symbol is never understood unless you are on the level where that symbol has a representation and the level of your own development corresponds to it. If you don't, you will keep on thinking about things that belong to some other kind of a world and you cannot touch it. Work first, then symbolism will become apparent. The reason why symbols exist without an explanation is then one is encouraged to Work in order to understand the symbolism.

Ron: So then the cylinder-barrel would be a symbol of the 'Fourth Way'?

MR. NYLAND: Why consider it 'Fourth Way'?

Ron: Pardon me?

MR. NYLAND: Why consider it 'Fourth Way'? We talk about development simultaneously of the three centers. If you want to call that the 'Fourth Way', but why?

Ron: Because it doesn't concentrate on...

MR. NYLAND: ( ) because Ouspensky - huh?

Ron: Because it doesn't concentrate on one or the other of the centers.

MR. NYLAND: Yah, but why call it (that)? I call it the Only Way, and that is much more correct.

Ron: I agree.

MR. NYLAND: So why call it fourth - because Ouspensky happens to talk about...

Ron: Only because I didn't know what else to call it.

MR.NYLAND: You see, I don't think the others are ways at all. They are shortcuts for one center only, but they never will make a harmonious man. We're talking about the possibility of becoming harmonious. That means the simultaneous development of all three centers - not one. If you're a yogi or a saint--or a yoga or a fakir, you develop only one center. There's no question that in that direction, one can reach a certain height, but it goes at the expense of the development of the other two. And you arrive then as a fakir par excellence, without having become a man.

You can call that a way. I don't. I think it's a shortcut to reach something without having to pay for the other two as development. If one wants to develop with all three, it's the only way by which a man can become a harmonious man, and that is the aim that Gurdjieff describes.

So call it whatever you - way - I don't care what you want to call it as long as you Work. Don't lose yourself in all kind of philosophies first. You put the cart before the horse. The horse is the one that carries the cart. The horse is your feeling. The horse is the force which forces you to wish to Work.

Ron: I agree, Mr. Nyland, but it seems to me at this point that it's very important to try and...

MR. NYLAND: I'm telling you it is not important. Okay? Will we let it go at that?

Ron: Perhaps I should ask then...

MR. NYLAND: No, I'm telling you. I'm telling you, don't think about it.

Ron: Well, I mean, if I shouldn't think about it, then, then could I ask for a task?

MR. NYLAND: No, You show me first that you have a task which is needed in your Work. When you get stuck in your Work, I'll give you a task. You're eating forbidden fruit. Don't do it.

Well, who else?

Patrick Conty: Mr. Nyland?

MR. NYLAND: Yah. Who?

Patrick: It's Patrick (Conty).

MR. NYLAND: Yah, Patrick.

Patrick: Um, I have a - yesterday evening I had a few - uh - after having a few conversations and people, it occurred to me that...

MR. NYLAND: Huh? What did you have?

Patrick: I had a few conversations - different people...

MR. NYLAND: Yah.

Patrick: ...during the day. And in the evening it occurred to me that the relationship I have with most of people is, is kind of shallow. And I see that I have...

MR. NYLAND: A little louder Patrick. Is a kind of what?

Patrick: Shallow.

MR. NYLAND: Shallow. Yes.

Patrick: I see that I have certain interest for Work, inner life, but there is a - I think there was a quite unbalance there. I can remember I had...

MR. NYLAND: In what way unbalance?

Patrick: Well, in the fact that I cannot bring anything of this inner life in - I have great difficulty to bring it in relation to other people.

MR. NYLAND: Yah, but on what do you think is a relationship based?

Patrick: Well, I think it should be broad, broader than...

MR.NYLAND: Do you expect people, when you are on a certain level, that they understand your level, and that you understand theirs, and that there's a contact between levels?

Patrick: Well, that would be perfect.

MR. NYLAND: No, that is the hope. The actuality is not that way at all.

If I would like a friend, I hope I'll find one, but it doesn't mean that I have to find one or that I will find one. It depends to a great extent, when we talk about Work, on what is a personality, and that is determined by type and all the different attributes of a person's character. So if I start to talk about something that interests me, let's say, like inner work, then I hope that the other will understand it on the same kind of a level. Maybe they're not at all

at that time on that level. Maybe they're too far ahead; maybe they're still below. I think I take a chance. If I actually can make a contact, then of course if it is right, I'm happy; if it isn't, then I am disappointed. But there's not much I can do about it in any particular case.

The only way by which there is a solution is that you have an aim for yourself which is not really dependent on you but on the possibility of an understanding of life as a whole. Or even when the accent would be placed on God, and that someone else who has the same kind of aim, that, as it were, you meet in the concept of God. That (it) is, whatever might become of the totality of your life existing now, in whatever form it happens to be. That accent being on that what is the ultimate meeting place as a possibility of fusion, then of course that can give strength for each person in wanting to discuss the road where they are, and on that road perhaps have a little understanding, keeping in mind the aim. But when that aim is not there, then you are still couple of people on a road, and maybe one is a little ahead, or the other is, or you are, you are ahead - it doesn't matter. You are out of contact when you're not in close proximity.

So it is not--it's not possible to simply, to say in advance I would like to have a relationship with someone. I think it is very fortunate if it happens. I don't think that you can predict that it is going to happen and, in particular, when one wants to talk about the development of one's inner life.

Did you mean contact with people in the group?

Patrick: Well, this happens that the people who are ( ).

MR. NYLAND: Yah, you limit, you limit it to a certain kind of person and you hope then that that kind of a person, at the time when you would like to talk about it, also would wish to talk about Work, which of course is, it isn't so. A person who is Working is, at most, let's say, 1% conscious and 99% unconscious. Even that may already be a fairly large percentage. That means that really out of the 100 chances that he is conscious, only 1% means that he can be conscious - at a certain time. And the chances that you are conscious at exactly that same time so that you can have a conversation, it's almost impossible to predict.

Patrick: But, well, what I thought possible, not so much - that's exactly one of those things that I thought is that I have too much tendency to base a relationship on a conversation. But I'm pretty sure there's other ways to do that. Like I remember...

MR. NYLAND: Patrick, that's of course a way. I said before, if one can touch each other in the concept of infinity, you can meet. That what is within a person, and we sometimes say, touching that what is essential essence - if that can be touched in a conversation in another person, you almost, I would say, do the same thing, of touching each other in infinity of your own life.

So, of course, if one goes deeper emotionally or perhaps intellectually, there can be an understanding between two people, particularly when there is a willingness for that kind of understanding. But the willingness depends a great deal on the state in which a person is, and you cannot command it. You may look for it but it doesn't mean that the other is going to give it.

Don't be disappointed about that. I think when it does come, it has more value because it apparently seems accidental. In reality, I think it comes because you need it and the other needs it. And it is fortunate at the time that you meet. And then you have a relationship of, of communication.

No, I think, Patrick, it is a different problem really. A person who wants to Work on himself has to establish within himself an equilibrium so that he gradually becomes independent of anyone else. It's necessary, at times, if it is possible, to have an exchange in order to fortify oneself, or to affirm within oneself that the way one is thinking and feeling and doing Work is actually the same as someone else, as long as you can talk about principles. That I think is quite right and I think it is a good thing to look for it. But what really counts is, in Work, to reach a state of harmony within oneself. That is really the understanding that I should have, but many times I become dependent on someone else. And perhaps it is the easiest way because if I have a friend, he will take over where I leave off and reversely. And then one can have an understanding

between the two of something that becomes more a unity, because I'm now doing what he is doing, because he is doing what I'm now doing. And because of that, that kind of a relationship becomes a mutual understanding between two people.

We've talked about such relationships before, particularly when it is between a man and a woman. And I've said many times that the relationship of an understanding between two people of the opposite sex has to be based on the possibility of a three-fold relationship on three different levels. And that then, quite logically, sexual or physical perhaps is a little easy but that it is quite necessary to have a unity on the emotional level, and a unity on the basis of an intellectual exchange. With a few exceptions, as it were. The one of an emotional kind has to be absolute in the sense that it is 100% understanding, of that what is emotionally understood by each other, without any further qualifications and without any further need for description. But there are the other two. Intellectually, the understanding can be on the basis of knowing what the other is thinking in the process of thought, not necessarily reaching the same conclusions but a certain respect or an appreciation of the thought and the processes of thinking of someone else. On that basis there can be unity. As far as the physical is concerned, it is a question of adjustment; and I think also that, if one wishes, can actually lead to a very good form of unity. But you see, in this case we base it on the difference between sexes as they appear on this Earth, and it is only a question, I think, that relates to this Earth, because we know the two-foldness, in that sense, of man and woman.

But when one comes to Work, it is really different. And I think it is a solution that has to be understood by those people who happen to be, let's call it, unfortunate in having to continue with their life by themselves. Maybe they have been, so-called, in love or married and maybe for reasons a little unknown perhaps to themselves, it didn't work out. Then such a person finds himself or herself alone, and still there is a possibility of doing Work. And then that what becomes apparent for such a person is to create a balance within himself. And the two qualities that then can act, as it were, as a positive and a negative force are

his mind and his feeling, so that then if there is a relationship between the two - and now we come to that question of amber - when they are able to function separately from each other, that there is no particular interchange between the two, there might be the possibility of a simultaneous development of the one and the other, intellectually and emotionally. And as a result of an understanding on that basis, and that we know from the Three Body Diagram, they do run separa-- parallel to each other; that is, the SOL LA SI of course, of the emotional is the DO RE MI of the intellectual, which are parallel and on the same kind of a basis, interchanging between each other, but growing up at the same time and really becoming two facets of the same entity. That, when that understanding is reached between the two, the body takes on a very definite place in relation to those other two. And in becoming a servant, wanting to execute that what is necessary as a result of the agreement between intellect and feeling, or consciousness and conscience, the body finds its place and, as a servant, carries out that what has to be done by a man when he is a man and is supposed to do, to act, to really be a man.

In that particular tri-unity, the body starts to play a very definite part, because it sacrifices for itself a great deal of its own little desires for the sake of something that is higher as a relationship between the other centers which were potential and now become actual. A body has no further potentiality than only to lose itself in freedom. But the other two very definitely have a possibility of growth. And therefore for a man, when he wishes to Work, he becomes independent of anyone else; ultimately even independent of God. And I say it very strongly because that what really starts to function, not only as a substitute for God in the form of an 'I', but that actually as a result of 'I' seeking for that what is the essential essence of a person, reaches Magnetic Center in which all the laws of thinking and feeling have stopped. And that therefore that Magnetic Center started to indicate what is the level of a relationship between a consciousness and a conscience in a man when he continues to Work on himself.

That kind of tri-unity will give the balance within a man, independent on anything else in the world. He can live by himself, he can be affected by the world,

he can be influenced, that is, he can even react, but that what is taking place within such a man is under a control of the totality of himself as represented by the full-grown centers, if a consciousness can grow up to become a Soul and if the conscience can actually become that what is an emotional, Kesdjanian body.

I think that the solution to wish for relationships with other people first has to be settled for oneself on the basis of reaching a unity within oneself and within one's means. And if that is there, or it is in the period even of gestation and is being formed, it is much easier to have a relationship with anyone who is also doing the same thing, who is trying in the same way. Then there is a recognition on the road towards infinity.

You see what I mean, Patrick?

I think many times we, we think that we ought to be dependent on each other. When it's a question of cooperation and you can only work with a person who has the understanding of what you are yourself, and that understanding extends also to the other person. Only on that kind of a level of understanding, it is an equality. If it is a different kind of a level, it is a helping hand that you give to someone who is lower than you are; and the person who is lower, he looks up to those who are higher. But that is not really a relationship. It's a very special kind of a relationship, we want to call it that way, but it is not very useful because those two - one or the other being lower, or higher - is a one-way relationship.

In an equality relationship, there is an exchange between the two at the same level. And the equivalent values of that what is making up a consciousness is really that what is then equated by that what is conscience. And those are forms of energies which are constantly exchanged between the two, and then help each other actually to build up both in the way in which it is necessary. It simply means, in ordinary life, that that what an intellect - as a positive factor - will want this emotional quality to be, is really the wish for the creation of something in which that emotional quality can actually start to develop,

very much the same as this between man and woman. And I've explained it every once in a while, of how a marriage should really be adjusted. A man must create that what is right for his passive half and she has to know how to elect or extract that from a man by wishing to be a woman in the presence of a man. Then there is a real relationship between people because then there is - that what is given is understood to have to be received. And the way it is being received is by the indication of a wish that it can be given.

And so I think, you see, that these relationships that we, many times, now wish as friendship - although friendship is a beautiful thing to experience - it takes away exactly that what is needed for a man first to start and walk and become a man as much as he can on his own. But the conditions on Earth are not such that it is very conducive for that kind of a relationship, and we are much too much involved by the conditions of Earth. That is, the law of attraction of Earth is the physical attraction between certain men, and mostly men and women if that is the condition that we consider. It's a condition on Earth; it's not the condition on other planets. It's not the condition in the rest of the universe as far as life is concerned. There are many ways of reaching unity. But what I'm telling about is exactly that what will take place on a planetary level. On the solar level it's even different from that. But the planetary level has a different requirement.

And you can read Gurdjieff: what is this Mirna (*Martna - correction), Spirna and Okina? The three-foldment. Each person developing that what is one center and another and another, simultaneously, and then when they are fully developed as a whole, have become an entity or as we say sometimes, have reached the SI DO of each development, then they can join together because they have an equality. And in that kind of an equivalent value, they can produce that what is harmony. It would make an equilateral triangle.

Don't think too much about we are -- about what we, let's say, are supposed to think unconsciously about relationships, because we fall asleep in such relation-

ships. They're very nice and lovely but they are far away from an aim. Any one person, man or woman, has an aim for himself and he or she is equipped exactly the same way to the possibility of development, only the accent is sometimes, with the man, a little bit on his head, and with the woman it's a little bit on her heart. But it doesn't mean that ultimately the same relationship can continue to exist for each one regardless of where they come from. And then the whole question of physical will disappear because that is an earthly quality and that you're not going to take with you when you die.

All right, Patrick? I do not hear any consent...

Patrick: Thank you, Mr. Nyland.

MR. NYLAND: All right. It's not that I want you to agree with me. I only--only want to know that you heard what I said and that perhaps you are--you have listened to it.

Are there any other questions?

Mark Horstman: Mr. Nyland?

MR. NYLAND: Yah?

Mark: It's Mark.

MR. NYLAND: Who?

Mark: Mark.

MR. NYLAND: Mark. Yes, Mark.

Mark: I heard what you said on Thursday and it struck me. You mentioned, in an attempt to Work, what took place was not only that, that I am, but how I am, or to try for that. I - do you know the part I'm speaking about, I'm not too clear.

MR. NYLAND: Yah, I remember it.

Mark: I--I made an attempt. Last night I went out for a walk and tried to apply that, and tried to have something see how I was. I'm not too sure about the results but what I get, what came to the forefront from the attempt was my emotions in wanting to Work. And feeling, feeling at the same time that there wasn't enough emotion there to really go over into what I wanted, but just that how I was was my emotions then. I don't know if that's what you, if that's what I was supposed

to do. I'm not sure if...

MR. NYLAND: No, Mark, it is really a little different. I was talking, at the time, about the development of an 'I', and that there is a long period before an 'I' even can be considered grown-up enough to be able to help me in participating with what I am on Earth. I've said Jesus was twelve years old when he went into the Temple. I did not say that he had to wait until he was thirty before he was full-grown enough in the eyes of the Essences to be able to teach or that he, himself, felt that now he was sufficiently knowledgeable about the conditions that he had to describe.

The development of an 'I' is a long process. One starts with giving this 'I' the possibility of the continuation of life when it has been given to this 'I' as a result of a wish, on the part of oneself, which is very similar to a prayer, asking for some life to be given in the form which, for a man as he thinks and feels about his aim of wanting to become free, is the highest possibility for such a man to create that what is unconscious and unconscientious but only will be a form to the best of his ability as what he can conceive of as that what is the highest of his possibility on Earth. And that, in the wish to create an 'I', I really beg for that what could be given to fill this particular entity or unit - sometimes I say it is like a shell - in which this 'I' then can start to function because it has received force, life force, from Above, for the simple reasons that I cannot separate parts of my own life and put it in that what I would like to become an 'I'. But that is only a very small part, this decision on the part of myself, that I would like to create an 'I', and then I have a responsibility to try to continue to feed it so that it can grow up.

So in the beginning, when this 'I' is really very immature, and very small, sometimes I say even consisting of two cells, or two separate entities: one, the life-giving force, the other, the form I imagine an 'I' to be, that then there is a series of growth forms which gradually make this 'I' become more and more adaptable to the conditions of this Earth. And then in the creation of more form in which the life force of an 'I' can start to be manifest, there will be a possibil-

ity of a further understanding of the reality of myself as I live on Earth and behave like a human being. In the beginning, I give it only a chance to have a flash of the existence of myself at one moment, because that is all I can ask this 'I' to do and that is all I really can wish for. Maybe after some time of that kind of attempt, and repeating it time and time again, there is a chance that this 'I' becomes more and more, I wouldn't say as yet full-grown, but at least it starts to grow up, and in its growing up it develops different qualities which, very much like a little child hasn't got as soon as it is born, it starts to live, it starts to receive breath on its own. And then the body starts to grow up because of the division of different cells. It's very much the same with an 'I' even if it is functioning as a concept. But when an 'I' actually takes its proper place in the brain of a man, and if, at a certain period of its life - the life of an 'I' - it starts to become interested in the benevolence regarding conditions of conscience and the conditions of one's heart and emotions, then of course an 'I' becomes very much like a young child growing up, and it takes quite some time in years, as measured on Earth, before a man actually becomes fully grown as far as his physical body is concerned.

The particular period in which an 'I' can be compared to that what is a grown up man - and when we say he is up to maturity, I think it's something I don't know very much about because I haven't seen, physically at least, certain 'I's growing up so that I can judge, by their height, of what is the maturity of an 'I'. But I do know that if I continue to feed an 'I', that then that 'I' becomes more capable of doing things for me, or recording things about me, or actually becoming more able to observe me in the correct way; that an 'I' then receives more and more the attributes of impartiality, of an understanding of associations which is a mental function, and not allowing that kind of a function to take place in the particular part of my brain when I try to follow the laws of ABC. All of those things will take place in a gradual development of an 'I', gradually then preparing this 'I', himself, as an 'I', for the ultimate purpose for which it was

created; that is, to become for me a guide and a mediator between myself and God. How long it will take I do not know; I don't know with others; I don't even--can believe in what they are telling me because their experience in that sense is different from my own. But I will know for myself by, every once in a while, trying out how strong this 'I' is, and to what extent can it remain in existence when it is confronted with states of unconsciousness, when this 'I' is actually observing and is then in the presence of something which is unconscious. And when I say now, unconscious, it's not only my body; it is also the feeling and the mind which is functioning in the form of thinking. So, of course, I will have difficulty for this 'I' to remain in existence for any length of time which, really, in the terminology of objectivity, would be an extension of a moment expanding.

Well, you see, this becomes a rather intricate process. And when I say, first an 'I' observes me and then realizes that I am, I say then that this 'I' becomes aware of my existence as life and not as yet paying attention to the form. I say many times the form, at that particular period of the development of an 'I', has to be transparent before this 'I' can actually observe life. But when it starts to observe life and the 'I' starts to grow up further, it becomes more capable of taking in more of myself, so that it is not only a question of 'that I am', it's a question 'what I am'. It's a question of a realization of that what is now, as life within me, is being expressed. And not only at one particular second of my existence, but that apparently, in the continuation of my unconscious life and being fed by my breathing, I now atart to behave in a certain form, or rather that the form which now is taken on, as an expression of my life and continued, is now more dependent on the form itself which this life now is required to use when this life is still living in an unconscious condition.

And so this 'I', now becoming aware of not only 'that I am' but 'what I am', gradually goes over into a description of the actuality of my life as it is being expressed unconsciously, in different forms. For instance, if it is a movement, there is a form which is moving. The moving itself means, of course, that I am alive. If there is an exact observation regarding that what is my body, and it

now becomes aware of the body existing, but this body functioning when it is breathing, then of course this 'I', becoming more and more grown up, becomes interested in the fact that this body of mine is breathing, without wanting to change it, without having any further interest in describing it than only stating the fact that that what is alive takes now the form of inhalation and exhalation. And so, gradually, this question of how I am comes under scrutiny of this 'I' in the process of observation, with an assumption that an 'I' continues to exist, which means there is the assumption that I continue to wish for this 'I' existing.

And so you see, the process that takes place is a very long one because I have to keep on feeding this 'I' until it starts to grow up. And whatever is the question of the 30 years development before one can even start to tell others what is taking place, it may be in the terminology of a spiritual development measured by an entirely different time-measure. And it will depend a great deal on what is the development of myself in relation to that what is taking place parallel to myself, to what extent the unconsciousness really is willing to help that what is trying to become conscious and conscientious. Now that may take still quite some time before this 'I' is really sufficiently grown up to stand on its own feet. But when it once will be able to do that, that means when it can keep on being in existence because of the constancy of my wish, there is a point in which then I say to this 'I': come with me because I would like you to be all the time with me because my attitude now is an emotional one for a wish to see if this 'I' could have a place within myself and be, as it were, at home.

I will repeat what I said at lunch. This 'I' sometimes, when it is in that kind of a position, when it then reaches, as it were, out towards me because that is the first reaction of an 'I', knowing that I have wanted that 'I' to exist, it has become my 'I' and for my purpose of wishing to grow up. Therefore the 'I' feels a responsibility, having then in its mind, if we can say it that way, at least it has a certain concept of the use of this 'I' in relation to me, and also seeing that this 'I' is really required for a further development of myself from

the state of unconsciousness to becoming conscious, that then this 'I' wishes to stay with me. When I, as a person, realizes that, as a result of the continued effort of myself wishing an 'I' to be there, not losing track of that real wish on the part of myself, it means that there is much more devotion to the wish actually to be able to continue to make attempts for consciousness and conscience. Then, of course, as a result, this 'I' will feel more and more at home and will want to stay with me. So I open my house to an 'I' and I show him all the different rooms that there are, compartments of my different thoughts and my different feelings and my different activities. I show him all around if I can. And finally I come to a little room, sometimes on the attic--in the attic, and I open the door and I say: and here you can sleep. And, at that moment, I realize that I've made a mistake. Because here I was, interested in this 'I' and showing him around, and I started to talk unconsciously. And then the 'I' corrects me and says: I never sleep.

From that moment on, I know what this particular tenant in my house really means. I know that, from that time on, this 'I' will start to walk around on his own. He will start to investigate what are the different rooms made of and my different interests, and where the different rooms are of my behavior. And sometimes even, he will look into my books and to see what kind of reading I've done because this 'I' becomes interested in the personality as it now is; that is, how I have become what I am. Of course it presupposes a continuation of an 'I' existing, and it is quite possible that the 'I' is not always aware because I (do) not always wish it, and I make mistakes, and I sometimes become very forgetful. Yah.

(SIDE TWO)

But you see, this is only a little story. It probably is not true. It can be like a fable. At the same time, there is a--a grain of truth in it, because when I become really interested, and I say devoted to that what is a possibility of freedom for me, then of course, exercising my right to live and investigate and do research and going myself in all kind of directions of wishing to find out what is the best way for me, when I finally discover that the only way is this 'I'

being with me, and the realization of me as 'it', a separation existing but becoming more and more dependent on the existence of an 'I', that then I will-- I allow to look over everything that I am as a personality. With other words, nay-- night and day this 'I' will be present to me. And sometimes in my own sleep I will wake up and I hear that, and my conscience says: That is 'I'. It is doing its work. It is trying to find out how you live in the dark, because so far he has seen you only in your good deeds. But the 'I' really wants to know how you are totally. And there is no way of preventing a sleepless entity from entering into everything that is of interest to him.

I talk metaphorically, and of course I use personality traits, as it were, talking about 'I' as a person and doing actually the kind of things that we would do when we were--would be unconscious. Of course all of that, I say, is a little story but it is also symbolism and I can understand it more and more. I be--more and more I become acquainted with Work on myself, exactly doing the same as this 'I' is apt to do on its own, but this time when it becomes part of me, this tenant which I have given a room to live in and where he need not sleep, will constantly be a guardian because he is there when I need him. And at any one time that this 'I' wants to find out more information about myself, I am perfectly willing to be investigated.

I think the story like that is quite right to stay with one but I al-- it also illustrates that sometimes the house gets quite old. And that is a long time before this 'I' will make up its own mind to take me by the hand and lead me out of the house and let me go into the rest of the world and have all kind of possibilities of different kind of homes in which I would like to live and with which I'm not as yet sufficiently familiar because, after all, living in one house and that has become my home, I'm very much attached to that what is there. And when 'I'--the 'I' first proposes to me that we ought to take a little voyage, I resent it because I say: isn't it beautiful enough here? Why can't you be, why can't you be at home? And sometimes I really say: why don't you sleep like everybody else and leave me alone? And of course it is nonsense to talk that way, but

many times the desire of Work, for Working is not always there. And sometimes one doesn't even want to be reminded that there is a responsibility of that kind. Only when I, myself, as an influence of ordinary life on Earth become mature, and when there is a chance for an 'I' to develop in the regular way, like 'I's usually grow up - that is, in spiritual entities, without a particular form but having a very definite force as represented by their benevolence regarding me and by an understanding of their mind--in their mind of that what is necessary for me. There is of course a certain point in which it says: now it is time to take you by the hand and now I will guide you in all kind of different directions; and I will be present with you whenever there is a chance to have that experience between the two of us.

We talk again then about a relationship between a man, this time wishing to grow up and wanting to have a relationship with an 'I'. He settles, that is, he wishes really a relationship with the ultimate aim of his life as spiritual entity. Sometimes I call that infinity. But he settles for that what is still possible for him - the joining together of the mediator which has shown him first the way how to do this and that, that the assurance of knowledge of life existing within me, saying that I am, then saying what I am, then telling me really how I am as a human being, that then when the time comes that he is willing to live with me in reality, in sharing into all kind of activities in the forms of all behaviors of myself, all different activities of my physical body and my feeling and my mind. Gradually such entities which are now represented by the three centers, they become more and more full-grown; and then, in relation to that, this 'I' can more, can more and more tell what is what and how it ought to be. And that what is needed now to take on a form, even in this life for the expression of life itself in accordance with that what is the requirement of omnipresence.

You see, when one starts to consider that, and of course I say, again and again, it is a long time before that will happen and, in the meantime, I have an aim in mind that I wished it could happen. I constantly remember that I wish to become an harmonious man. I try to describe it in the best way I can, and perhaps it's

all right to describe it but it is still using the terminology of an unconscious existence. And to be able to describe it in such a way that I say, yes, that is the reality of a spiritual world, or that is the reality of heaven. If I haven't been there, I won't know what to say about it; and if I have to rely on stories of other people, I cannot always trust them. And, at the same time, that what really has a meaning for me is only possible by having my own experience. So again the emphasis is in the continuation of the wish with Working on oneself. And then gradually this Work on oneself produces within a person a change, a definite change for the better but expressed now in the sense of becoming more and more mature as consciousness and conscience or a further development of that what is Kesdjanian, more and more growing up in the SOL LA SI and the whole total development of a Soul beginning at DO; that then when that takes place and a man finds himself, after some time when this 'I' is able to tell all and everything about me, that is the time when this 'I' has lived out its usefulness and then it can return to the Sun Absolute.

You see, at such a time a man can become quite free, even from instructors. He can stand on his own because he has within himself his own teacher. And all I want to say is that that what leads up gradually to the independence in the full sense of freedom means that I can become free from anyone, any condition, any situation, any one person, loving them or not, not having that influence on me of attachment, and being then able to live, in independence, and at the same time, in interdependence of that what I wish as a relationship to exist. It's at that time when the 'I' can say: I can stay with you if you wish, I can also go home where I belong because you now know what to do. Now you, this little creature that I've met when you were quite young, and who has fed me in order to enable that what I should do, to do it in relation to you, little creature, that now you can give me again the freedom and I will ascend to heaven.

It's a rather long explanation, Mark, when you consider taking a little walk and then hoping that you will have more maturity of your 'I'. You understand, it

is such a long process and it can hardly be measured by different experiences, because many times there's not even a registration of an 'I' existing. At the same time, that what is 'I' changes me in my viewpoint, the different way I look out on that what is the world, and that what takes place within my own world for me, more and more a solidity of my purpose on which then, in standing there and trying to review my own little world, my own solar system in which I see my consciousness gradually developing, in the sense of a sun, as a sun actually can be the central point of myself, I see the circumference first made up of my emotional body, my Kesdjan body. That is the planetary level, full-grown to become a real planet dependent on the sun, but having its own life of existence and only the relationship of an attraction which keeps me at the proper place in relation to the sun. And that that what is the Earth, that is what is my body, in the combination of those two, that gradually the body itself will be dispensed with. At such a time, of course, a person can die or can continue to live, but it will be a long time before the 'I' actually will have that freedom and I am perfectly willing to let an 'I' go.

I hope you understand a little bit what I'm saying. But you see, it is necessary to understand the long road. It's also necessary to know that the road already, when you take one step or another or another, has certain by-products which become known to me. You will not reach perfection in the sense of becoming a(n) harmonious man overnight. You can even hope that you will reach at least a little part of it before you die. But life is eternal for a man and even if he doesn't reach the end of that what is, at the present time, his Karma - because in his Karma it is written up that he has to make three bodies. That is the rule of life: always to make, out of that what is one, three, so that the three can function independently of each other. And that again, each one of the three components can make three others out of every one of them. I don't understand--I don't know if you understand this law of involution but that is the way it is expressed. And so when this is given to a person, he has to build a three-unity which, for his own purpose of evolving, means that the three have to be combined

and become one and that that ultimately is the aim. We go from level to level, from the Earth to the planetary, to the solar level, from our solar system to all solar systems, all units, all units in which life exists, all units at certain places of the--of the cosmic scale. And going from there - Milky Ways, all Milky Ways- and the finally the Sun Absolute as a totality of all life existing everywhere and always.

Of course, one starts to think about it in your head and your mind and your feelings, and your thoughts all start to swim because it's almost impossible to keep it. It is overflowing in its tremendous beauty and validity. At the same time, there is very little that one can really retain than only a taste. And this is really the concept that has to become much more clear. Whenever an 'I' is there and I start to define it in all kind of ways that I would like, even try to draw, make--draw pictures of it, of how an 'I' could be and how an 'I' could look at me, and all the kind of fantasies and imaginations that can be produced in order to satisfy my feelings and my mind - all of that is really, compared to that what actually exists, as of no particular value. At the same time, all such attempts which always will result in a wish to continue to Work, will, without giving me a very definite idea and a concept of what 'I' actually is, it will leave a taste in my mouth.

When I Work, I know that I am. This creature is affected by the attempt. And that, because of that, certain things are set in motion within a man which, in an unconscious state, are not put in motion at all because that what is latent has to become active. And the totality of myself as I am, totally, has to be, I say, scrutinized. It has to come under observation. It has to be, as it were, classified and put in the proper place as to their own validity of the different fragments of myself. But when that takes place, this kind of an activity that actually goes on within a man, that honestly will wish to form more solidity of the kind of a conscience; and that that solidity like becoming a foundation on which different things can now be built, that then I also become very much aware of something existing of that kind of assurance within myself, which I call reliance on myself - on the reality of that what I am as self with a capital 'S'.

And the reliance is a confirmation for me first of my existence; in the second place, of that what exists is alive, being alive; and in the third place, that the potentiality exists for me in my life, and that all I then will have to do is the constancy of my wish and the devotion to Work.

If I do that, the changes that take place, and I say gradually will take place, will give me at times different attitudes towards myself, a wish for further understanding. But it will lead to more and more comprehension of that what is in the rest of the world, first represented by other people existing also in my neighborhood, or with whom I have contact, or that what is a blood relationship for which I feel more responsibility because we come, as it were, out of the same boat. But that then, more and more of this starts to expand in many different ways, and sometimes dependent on the condition of sociology of how I happen to be and where I am. At the same time, this gradually growing within me of that kind of understanding of myself and I say, the comprehension of that what is outside of me will give me a very definite place in relation to many people with whom I will have contact. And becoming more and more independent of their influence, I will be able to take the reaction which I receive from them to myself, and convert the energy, represented by that, into a different kind of a form, so that it is not going to be the same direction as reaction taking hold of me and actually devouring me. It becomes food for myself which I, at a certain time, wish to eat. And knowing then how to prepare food for that what is needed for the furnishing of growing up 'I', and as a result of an 'I's influence existing, that what then takes place in the effort for wishing an 'I' to continue to exist, that, at the same time, almost I would say, as a by-product, there is an increased feeling becoming emotional when it takes in the comprehension of that what is outside of myself, and ultimately ending in the common aim of each person wishing to understand infinity or God. That is the intellectual one. That is really to be carried afterwards by the existence of a Soul which becomes independent of one's Magnetic Center.

You see, we talk about these kind of perspectives. And I want to talk about it more and more because that will help you whenever the time comes, and it will

come without any doubt, that you feel a little discouraged and that you really don't know what to continue with, and that you haven't seen the results which you expected and that you had hoped for, and you really are frustrated many times in your life, particularly in the possibilities of development of your inner life. There are many more frustrations in that than even in ordinary life. In ordinary life of course there are things that turn out differently from what I would have liked. And many times it is because I really don't do anything about it andI have a certain prejudice about (it) - pre-concept. But that is still ordinary life and I can overcome it. But the frustrations in my inner life when it starts to develop, and it is dependent on my real wish which is honest and also as simple as I can make it, not knowing at all if it is possible for me, because I cannot read as yet my Karma. I explained that the other day - it is not in the language which is as yet familiar to me and I haven't done enough work, as it were, to learn that language. Then of course I do know that when I continue and I have to overcome the difficulties which are in the way for a development of an inner life and the fully growing up of an emotional state, of a Kesdjanian body. Don't forget it is first that aspirational quality that makes me wish really to want to Work and to continue. But then the conversion process of that energy into an inspirational quality which must take up everything of me, wishing to give that what I can give for the sake of reaching that what I as yet want to obtain but I haven't, and for which I'm willing to even, to give my life.

But then the quietness which comes after, in the form of the SI DO, the quietness of silence, of being within myself and seeing everything that has happened before as if they now belong to my past, and the recalling of that, and seeing again and again the experiences which were reality for me then, now take on a different kind of glimpse of truth because they are not the reality I have lived through; that will not be repeated. But I make a new reality in which my old reality starts to play a role. And it is at that time that I start to describe and to write, as it were, or actually start to wish to perform that what my life ought to become. Then, you see, I have the influence of that what was consciously obtained. Then

I have the desire which is conscientiously directed, and I have the ability of having my body do what it ought to do under the influence of the two potentialities which then have become, I say sometimes, King and Queen.

The question of harmony, the question of these kind of perspectives of looking towards infinity, and trying to make that infinity acquainted for ourselves in the terminology in which we live in unconsciousness - don't ever be diluted by--deluded by the idea that you will never reach Absoluteness. You see, it is impossible to conceive of a circle or a sphere without a central point. It must exist even if you cannot say exactly where it is, and even if there's no particular place.

I remember many years ago, in my early youth, trying to argue about does the sun actually go through the horizon, or as a point where it is midday, does it go through that kind of large circle? Although we cannot, at that time, measure it, the fact that it is there before and the fact that it is after means that it has gone through that place. The same way as the difference between future and past must be separated by means of the present. Even if I cannot register the presence--the present as such, I must know that what--that what is future will become past, and so logically I know I must experience it. The same with intuition, in between intellect and feeling; at the same time, giving me knowledge. I don't know how, but I have it at a certain time.

The question of having a taste, I don't always have it until I Work. Then all of a sudden I have it. I don't know why because the changes which take place within me I'm not familiar with and it is an investigation of the new world which I now want to enter and of course to which I want to dedicate myself. But then, for that, the wish to continue to chart it and make a map, and something that then can be of certain use to me, and perhaps even I can leave as a legacy, that it will be helpful to others - if I live that long and if there is a chance for me actually to formulate it in some way. Whatever that may be as a final result it does not mean that it has to be, because that what I aim at is the continuation in search of unity for myself. When that is reached, and it is reachable on this Earth, the 'I' I have created can be said farewell to. It will ascend to heaven. It will leave

me alone as a(n) harmonious man but I will never be lonely because within me there is an equilibrium which I cannot even comprehend and describe but which I know exists and becomes apparent in anything that I wish to do in accordance with the laws of the universe, not the laws of Earth.

The laws of the universe are always those expressions of behavior which are good for the understanding of openness in becoming conscious and conscientious. That's the only measure which God has. That what enables Him, as well as all mankind who wishes to unite with Him, to understand that the sole reason for existence is that what is existence as activity in becoming known and taking on a certain form which, as a form, has a function to fulfill on the place where it happens to be created. And that, after some time, expressed by that what exists at the place of such creation, the time is up and then such life again unites with the totality of of Absoluteness in the form of God Almighty.

Look at life much more from the standpoint of eternity. See it, simply this living on Earth, as a temporary affair expressed in the terms of Earth as temporary. But in reality, that what is the reality is always real; it does not change because it is not subject to destruction. It may take quite some time before one starts to see the reality of all things existing but that then, in accordance with the law of omnipresence, that what is, is, everywhere and always. That what it is able to do is in accordance with the law of omnipotence. That is the force which is given to a body in which that form of life is being expressed, and that what finally will give that what is--what has to be done in a form of a command following up the responsibility of an understanding of life existing within oneself is really omniscience. That is the consciousness of conscience. That is that what exists in the totality of the world existing in infinity, and taking in--taking on all kind of forms of finiteness of which we are just one little example.

We can drink to Gurdjieff if you like. (Toast)

I'll play a little.

SUNDAY LUNCH

MR. NYLAND: According to the cassette, I only have sixteen and a half minutes. So, half a minute to catch my breath, and sixteen minutes discussion. About what? 'I'? About what is the meaning of an 'I' in one's life. More and more that you gradually start to understand that people are supposed to change under the influence of the application of Work on themselves. That is an aim, as a person finding himself unconscious, as a personality, would like to become a conscious and conscientious individuality. That is the aim. And therefore when once this 'I' is sufficiently available and has a value, and has an entity which can be present to oneself, that it gradually starts, you might say, to take hold of me, my personality, wants to live with me, wants to be the guide for me, that gradually then this guiding changes me in accordance with that what I now see an 'I' to be. It is the teaching many times of an 'I', in your concept of what an 'I' is supposed to be, that gives you the imagination of an aim to which you are striving. And that ultimately, that what a man will become if he continues to Work, will amount to that what he is then: total 'I' as a conscious and conscientious man. That is the ultimate aim.

You must constantly have that in mind, that there is a possibility of a change for a man. That it is absolutely ridiculous to think that we cannot change. W_e are of course crystallized when we are human beings and when nothing has really been told, and particularly we're crystallized in our inner life and we're habituized in our outer life. In that way we are very, let's call it, firm or almost untouchable, because sometimes it requires a tremendous amount of poking in the ribs of someone in order to bring to his notice that he is alive and that he is actually functioning. But this functioning on Earth has to be understood as a result of the atmosphere of Mother ^{N}ature, and that more and more, by the presence of an 'I' within a person, he starts to create an atmosphere around himself so that he then can make his own world which, for him of course, is a new world, but it is based on different kind of principles. It is based on simplicity, on honesty, on that what one actually seriously wishes to become. And one has to learn to understand

that that is a voice within oneself to which you have to pay attention at certain times. And with that you get encouraged because you know that certain things have to be taken away, like debris, of your unconsciousness; and, in that, has to come a certain edifice, maybe I say sometimes, only a shed, and sometimes a palace - it doesn't matter what that individuality is going to look like.

That what is the content and that what is the seriousness for him to observe then what is the essential essence quality of a man, that is an individuality in our terminology. You can call it a spirit if you like, in the spiritualized life. You can call it something that has to grow up within oneself and gradually will take the place of an ordinary physical body. But as long as a person is still on Earth, he is subject to the rules of Mother Nature. And they have to be understood and taken in, in the way that that what becomes an individuality can also digest it and not lose contact (for) as long as one is on Earth, one is still subject to responsibilities which belongs to the Earth itself. But at the same time my heart, and my particular point of gravity need not always be there. And it has to become, I call it, an 'I' growing out to become an individuality. Then it is real to say that the 'I am'. You see, then there is no separation anymore. Then it is that reality of an 'I' existing which then, in the Amness, emphasizes the fact that he is a man, that he wants to walk on Earth because he's not as yet through with it; that he has not as yet fulfilled the rules and the requirements of his Karma; and that until the end of his physical existence, he will start devoting his time to become an expression of that what is becoming to a man as he should be, conscious and conscientious, with a will.

This is the perspective that I gradually hope that you will see because then, having it, you see it as an aim. Then you go down to Earth. Then you start again and again. You Work, you discover in your Work that what you are. When it is the truth of yourself, you become familiar with all traits and tendencies, all kind of thoughts, all kind of feelings. And every once in a while, when you want to talk about that, it is right that you communicate to others: that is really me. I

don't mind describing me as I am in an unconscious state. And it is good for me to describe to all of a group that what I am, so that there is no mistake about it, that I'm absolutely convinced this is me, with the tendencies, irresponsibility, sometimes, of lying sometimes, of sighing and sometimes hiding, sometimes having fear, sometimes being unable to do what I'm supposed to do even if I've promised. All such things become qualities that can be recognized. It's good you do that in the presence of other people because then, when it happens again, and it will come back - of course it is already something that is crystallized within a person, so it comes back. At such a time, by association, you remember that it has become known, and it is known also to others. That will give you the strength not to quarrel any longer within yourself, not to wish to justify it, not to rationalize but at that moment when it does happen, you can wake up to that condition of yourself. Then you will see that there is a chance to change it - not because you want to change it into another kind of an aspect; you want to change it so that it is under your control. Under control I mean that whatever there is as energy that you have to spend can be spent for any kind of an endeavor, any kind of behavior form. But you must only give it the value that it requires, and not more and not less, so that there is more than enough left for your inner life. That is why I say the simplicity, the reducing of that what are tensions in the body, the relaxation processes, the sensing - all such things are important in order to become a man. It is not, in that sense, Work, but it is definitely the preparation of the object of Work, to become more, more available for the reception of the influence of an 'I'.

That's really what I meant last night. On Tuesday, those people who want to come can talk about Work itself as it is described, of what one should do, the understanding of definitions, what is really meant by this and that. The emphasis on Tuesday is not on the results of Work. Anyone who wants to come to that group, and already knows a little bit about the application, is not supposed to talk about that application. If you do it, those in charge will ask you to leave or shut up. I want that group to be a devotion like I tried to do with the Seminar groups; and that here and there, of course it becomes difficult because someone already has

tried what he has heard, and of course it's logical that maybe you explain a little bit about that. But that is not the purpose of that group. The purpose is to establish a language for communication, of definitions which are understood by everybody in that kind of a language, so that then there is an application. We start out with the right kind of tools. That is the purpose of Tuesday, and for that we need people who are eager to learn: what is really Work? What do you mean by impartiality? What is it that you create as an 'I', and the function of an 'I'? What can I expect an 'I' to give me? Things of that kind. And I think it would be very useful if you restrict yourself to that kind of discussion, and don't fall overboard prematurely because you can't swim.

Now that's all. We're now going to have a couple of weeks with that kind of intensity of application of Work in a general way and discussions of it: Tuesday and Wednesday and Thursday. Those are the three days I participate in. Saturday and Sunday I just consider a little bit of something that has to be talked about in a general way of perspective. But Thursday, for me, is extremely important because I want to pick up what perhaps was not said or perhaps could be explained a little bit more. And I hope that you will consider the triad of those meetings now at the Barn in the middle of the week as extremely important for everyone who wants to participate. But don't, as I said last night, don't - or the other night - don't come here because you feel that you have to come. You come for a definite purpose in relation to that what is the meaning of that evening - no more. If you come there in order to talk about the application of your Work and you want to use Tuesday for that, you don't belong there. And I've asked the people in charge to tell you not to ask such questions, and such questions will not be answered. If there is a reason for anyone else to want to know what is Work really, in the terminology and definitions, that is--that has priority.

Let's hope we can make some good out of these couple of weeks. If you really want it, if you really mean it, if you really know the reason why you come, and if there is that kind of curiosity that can be translated or converted within yourself

into a wish to become a man, maybe then the Barn can help you because the atmosphere that you create in wishing to Work is exactly that atmosphere that will sustain in you your wish; and it will make you acquainted with your new world, and therefore you won't have any fear to manifest in accordance with what you have understood as a result of objectivity.

And almost, in that light, birthdays become very small, don't they? But still they exist, you know. We come back to Earth and there are two people next to me - birthday. What a wonderful year it can be for them. If we all can help and really care, this group can be quite marvelous.

To Gurdjieff. (Toast)

Peter? Will you?

Peter: Yes.

END TAPE

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